

Hindu believes that he is a spirit. Him the sword cannot pierce -- him the fire cannot burn -- him the water cannot melt -- him the air cannot dry. The Hindu believes that every soul is a circle whose circumference is nowhere, but whose centre is located in the body, and that death means the change of this centre from body to body. Nor is the soul bound by the conditions of matter. In its very essence it is free, unbounded, holy, pure, and perfect. But somehow or other it finds itself tied down to matter, and thinks of itself as matter.

**Why should the free, perfect, and pure being be thus under the thralldom of matter**, is the next question.

**How can the perfect soul be deluded into the belief that it is imperfect?**

We have been told that the Hindus shirk the question and say that no such question can be there. Some thinkers want to answer it by positing one or more quasi-perfect beings, and use big scientific names to fill up the gap. But naming is not explaining. The question remains the same. How can the perfect become the quasi-perfect; how can the pure, the absolute, change even a microscopic particle of its nature?

But the Hindu is sincere. He does not want to take shelter under sophistry. He is brave enough to face the question in a manly fashion; and his answer is: "I do not know. I do not know how the perfect being, the soul, came to think of itself as imperfect, as joined to and conditioned by matter."

But the fact is a fact for all that. It is a fact in everybody's consciousness that one thinks of oneself as the body. The Hindu does not attempt to explain why one thinks one is the body. The answer that it is the will of God is no explanation. This is nothing more than what the Hindu says, "I do not know."